

St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 1.

JUNE, 1910.

VOL. XVIII.

(For St. Anthony's Messenger.)

The Sacred Heart.

Heart of Jesus, Thou art waiting,
With a Love divine and tender,
For the souls who, steeped in sorrow,
Unto Thee yield full surrender ;
And, though often Thou hast spoken,
And Thy Call they have neglected,
Yet, when driven to Thy Shelter,
They will never be rejected.

O, the shallowness of many, —
O, the fickleness and blindness, —
They will hold from Thee, though debtors
To Thy faithfulness and kindness ;
Pardon all their earthly weakness, —
Overlook their oft transgression, —
They are Thine, despite their folly, —
Keep them still in Thy possession !

— Amadeus, O. S. F.



The Tertiaries' Corner.

Lessons from the Lives of Saintly Tertiaries.

(Written for ST. ANTHONY'S MESSENGER by O. F. M.)



(For ST. ANTHONY'S MESSENGER.)

Bl. Henrietta Bernardi, Virgin.

AN old chronicle relates how a group of virtuous ladies who dwelt in the country surrounding the city of Havre, in Normandy, banded together in order to more closely follow the gentle St. Francis whose life they much admired. On a given day they journeyed to the Franciscan monastery in Havre and begged the Rev. Guardian to clothe them with the habit of the Third Order. He gladly yielded to their wishes and directed them for instruction and guidance to a worthy and holy priest named Francis, himself a Tertiary, who at the time was in charge of the Church of Our Lady in Havre. Under his direction, these pious ladies rapidly advanced in religious perfection. One of this band, Henrietta Bernardi, deserves special mention since she easily surpassed the others in fervor and love of God and devotion to his faithful servant, St. Francis. She was truly humble, and, though living in the world, had an utter disregard for its vanities. She discarded all fineries and rich garments, and contented herself with a modest and plain attire. Henrietta loved to speak to God in humble prayer and there acquired that spirit of patience and resignation in her many trials and sufferings that brought to her bedside streams of visitors, who came not to comfort her but to learn the art of suffering cheerfully for love of God. "I am filled with comfort," she frequently cried out in her last illness, "I exceedingly abound with joy in all tribulation." (2 Cor. vii., 4.) The Lord blessed his faithful daughter in various ways. He favored her with many visions and revelations, and allowed her to enjoy the company of her guardian angel whom she particularly loved and honored. Her death was precious in the eyes of the Lord, and she lived after death by the beautiful lessons her life had taught her fellow Tertiaries.

REFLECTION.

I beg the kind indulgence of the gentlemen readers of these pages, If I slight them this month by devoting a chapter to the ladies.

Bl. Henrietta's attire was modest and plain. Your Rule calls for simplicity as well as modesty in dress, and thus guards you against vanity—the mother of many sins. In former times, it seems, Tertiaries wore a peculiar garb betokening their dedication to God and their spirit of pen-

ance. Present conditions of society do not warrant such distinctive attire for people living in the world, and the Church has wisely made the Tertiary's habit yield to the simple cord and scapular which are worn beneath the outer garments. She, however, counsels plairness in dress.

Women generally are inclined to vanity in dress—some men too are vain—and follow the dictates of fashion and styles. Fashiorr wears out most garments. Now women will follow the styles, and if these be proper and modest, no one of sound mind will object. Sin has made clothes a necessity, and their purpose is to cover the human form which felt the sting of concupiscence after the fall of our first parents, who sought to cover their bodies, naked until then, with leaves and foliage. Since that time civilized peoples have found clothes a necessary requirement. As long as styles are based on this first purpose of clothes, they are, generally speaking, commendable. If, however, they seek to bring out the human form, they frustrate the purpose of clothes, they grow suggestive, and good and modest women ought bar them from their homes. Styles of recent years have had this tendency, and in many cases it was very pronounced. It is sad to state many Catholic young ladies and some older ones, too, have been led to cater to this particular goddess of fashion. It is hardly possible to conceive a modest young lady who would be pleased to wear such a gown knowing that it would draw the eyes of men to her bodily form. Virtue and deportment ought to attract, not the body. The soul must reach the heart of others. Says the poet of Erin:

"Let me peruse the face where loveliness
Stays like the light after the sun is set:
Sphered in the stillness of those heaven-blue eyes
The soul sits beautiful."

The loveliness that attracts has its source in the soul and not in any style or fashiorr that decks the body, nor in the body's lines. Vanity and its frills and freaks ruin a lovely soul, while simplicity without art and without study pleases and attracts, and makes virtue lovable. You ought dress neatly and attractively, but not suggestively. Never allow styles to lessen your love for modesty. Child of St. Francis you, who are supposed to be plainly dressed must also look to neatness and propriety in your attire and not draw attention to yourselves by ancient gowns and antiquated headgear. Styles of past decades will cause ridicule to be heaped upon you, and instead of attracting others to your fervent life, you will disgust them. Your effort to lead others to Christ and St. Francis would be lost in the disregard shown you, owing to your careless and out-of-date clothes. True, you can be virtuous and good in ancient apparel or old clothes, but in all probability you will be looked upon as eccentric or irresponsible. Moreover, young people carelessly attired are

often in greater danger of losing the respect of others, and with it their innocence, than a neatly and attractively yet modestly dressed person.

Dear Tertiary, I shall point out more instances in which you ought be an example to other ladies as regards your appearance. Women ought always be presentable even while at work. To work in rags or streamers or holes, and then excuse yourself to an unexpected caller on the ground of work is little short of an insult to him. It is a continuous insult to God and your guardian angel. You cannot do dirty work in clean clothes, but why should they be ragged and "holey." A visitor will pardon a soiled garment, but it would be impudent to expect the same consideration for a *ragged* queen of the household. A true child of St. Francis ought have so high a regard for holy modesty and propriety, as to preclude the possibility of ever being seen in garments that ought cause her to be ashamed of her appearance. Always be presentable, no matter what your work might be!

The rule of St. Francis de Sales might well be applied to Tertiaries. "I, for my part, wish my penitents to be the neatest and the most attractive, yet withal the most modest in their appearance." "In like manner," says St. Paul in his letter to Timothy, "let women always be in decent apparel; adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire, but as becometh women professing godliness, with good works." (1 Tim. ii., 9, 10.)



A Noble Tribute to the Catholic Sisterhoods.

We are indebted to the Very Rev. Fr. O'Brien, of Kalamazoo, Mich., for the following item he kindly sent us.

May 18th Vice-President Sherman was the honored guest at Nazareth Academy, in charge of the Sisters of St. Joseph, Nazareth, Kalamazoo County, Michigan. In the address to the large distinguished audience assembled to greet him, he made the following statement: "To me, the Catholic Sisterhood seems to be one of the strongest proofs of the existence of a hereafter. I speak, not as a member of the Catholic Church, or a sectarian, or a member of any religious belief. These noble women have given up all that they have in this world, their wealth, their homes, their hearts, their lives and have devoted all their energies and entire attention, to the rearing of others' children, to the guiding of youths, and to the turning of mature minds to loftier sentiments with no hope whatever of any reward, except that which they hope for in the great beyond. There is no more potent demonstration of the existence of God than the work of the Sisters. All praise, all honor to the great army of the Catholic Sisterhoods."

Death of St. Anthony.

Precious in the sight of the Lord is the death of His Saints.
(Psalm 115,15.)

HEN St. Anthony, after ten years of continuous missionary labors, noticed his strength waning, he asked and obtained permission from his Provincial to retire to Campo San Pietro, a short distance outside Padua. There he had a friend, Don Tiso, who had been converted through the preaching of the Saint, and in gratitude had become a generous benefactor of the Seraphic Order. St. Anthony was accorded a hearty welcome, and asked his friend to build him a little cell neath a giant tree, where he could make his retreat which was to be the last of his life. "In this cell the holy man of God led the life of a hermit, giving himself up to prayer and meditation, to cleanse his soul thoroughly from all earthly dust," as one of his biographers remarks. "Separated from the world, he was alone with Jesus. In the wounds of his Savior, in the opened side and in the Sacred Heart, he learned secrets all divine. His life had been holy, but, in the light of the infinite perfections of God, he discovered stains on his soul not discernible to the world. The life of purity, the rose of patience, the violet of humility and the furnace of divine love, esteemed himself a sinner, saved through the boundless mercy of his Redeemer. Like the penitent Magdalene, he wept day and night over his sins."

After some days thus passed, he felt that his end was near; and as he stood almost at heaven's portals, his heart went out to the city of his love. When St. Francis was about to die, he asked his brethren to take him to St. Mary's of the Angels. As they bore him along, outside the walls, he desired them to turn him on the litter that he might take a last look at his native city, and, from his poor couch, he blessed Assisi. Christ Himself loved Jerusalem, and He wept over its impending destruction. The grace of Jesus makes the Saints what they are, and the patriotic ardor of many of the saints is a consequence of divine grace. John Peckham, the biographer of our Saint, thus speaks of his love for Padua: "Two weeks before his death, standing on the summit of a hill which overlooked Padua, with its white domes, its marble palaces, its fragrant gardens, and the vast plain with golden grainfields and flourishing vineyards, the Saint was suddenly transported from the beauty of the visible world to the glories of that which is invisible, and rapt in ecstasy. He had revealed to him the day of his death, and the glorious destiny of the city which was to possess his remains. All on fire with heavenly love, he blessed Padua, as the dying Francis had blessed Assisi, exclaiming: "Blessed be thou, O Padua! Beautiful is thy site, rich are

thy fields, but Heaven is about to crown thee with a glory richer and more beautiful!"

Returning to his cell, he joined his companions, Brother Luke and Brother Roger, to partake of the frugal meal prepared for them. While sitting at the table, he fainted, and his last agony began. His brethren gently placed him on a bed of vine twigs. Knowing that the call of death had come, he said to Brother Roger: "If not too much trouble, I would like to be taken to our brethren in Padua." His companions prepared a conveyance suitable to their poverty, and they set out on their sad journey. Having almost reached the gates of the city, they were met by a friar coming to visit the Saint, he advised them to retrace their steps in order to avoid commotion among the people. There was a little Franciscan community at Arcella, close by, and thither the dying Saint was taken. After reviving a little, he made his last confession amid tears and sobs. As soon as his confessor gave him absolution, his soul was filled with gladness; but it was nothing to the joy he experienced, when he received the Body and Blood of Jesus Whom he served so well. After being anointed, he recited the penitential psalms and the prayers for the dying. The end was drawing nigh, silence pervaded the chamber of death. The eyes of his brethren were on the Saint and prayers on their lips. Suddenly the silence was broken! In a clear, unfaltering voice, the dying servant of God intoned his favorite hymn:

"O, Queen of all the virgin choir!
Enthroned above the starry sky,
Who with pure milk from thy own breast,
Thy own Creator didst supply!"

His eyes were fixed on something invisible to those around him. When asked what he saw, he replied: "I behold my God." The Virgin Mother had come with the Divine Babe to cheer her servant. For about half an hour he remained in silent communication with Jesus and Mary. At last the end came; with a smile wreathing his lips, he breathed his pure soul to Heaven June 13, 1231, in the thirty-sixth year of his life. What a beautiful passing from earth to Heaven. No wonder the psalmist sings: "Precious in the sight of the Lord is the death of His Saints."

O glorious St. Anthony, pray for us that following thy holy example here on earth, we may be found worthy to enjoy with thee the beatific vision of God forever in Heaven. Amen.

Six Treasures.

Little words in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou didst not shun,

Little graces meekly worn,
Little slights with patience borne—
These are treasures that shall rise
Far beyond the smiling skies.

Pious Union in Honor ...of the... Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

XVI. The Mission of the Holy Ghost.

E made us and not we ourselves," says the Royal Psalmist in the ninety-ninth Psalm, and thus he proclaims to all, that man is created by God. Yet, never does God do anything, even the most minute thing, without having some end in view, and surely when He created man, the noblest of His works, He must have had some very special object in creating him. This object is no other than to know, love and serve Him, in this world, and afterwards to enjoy the sight and possession of Him in Heaven for all eternity.

Now the Holy Ghost is sent to us—this is His mission—by the Father and the Son, because He owes His origin to Both; and He is sent to us invisibly to communicate His sanctifying grace and supernatural gifts, that thereby we may in the use of these gifts, become capable of participation in the divine life, and enjoy the glory and delight of having as our Guest the Holy Spirit "Who is given us." (Rom. v., 5.)

The Holy Ghost was sent in a visible manner by Jesus from the Father, on Pentecost Sunday, to animate His Church, and now is sent invisibly to sanctify its members, chiefly at Baptism and at time of Confirmation, by His Personal indwelling in their souls. Moreover, by His constant assistance, He gives them all the actual graces they need to enable them to work out their eternal salvation, and yet, in return for all that He has done, and is forever doing, alas! how few they are, who respond and show to Him their gratitude! How seldom do men think of Him, their best of Benefactors, much less thank Him!

Jesus established His Apostolate by the imparting of the Holy Spirit, and can we do without Him? Jesus declares sin against the Holy Ghost to be unlike sin against Himself, and *some* sin unpardonable! Yet do we ever think of this and fear to offend Him? Jesus Christ made the office or mission of the Holy Ghost one of love to Himself—"He shall give testimony of Me," "He shall speak," "He shall show you," "He shall glorify Me." (1 John xv., 26. xvi., 13, 14.) Yet how many, among even the faithful, are there who are eager in their desire to listen to His inspirations—at time of prayer—during a sermon—and particu-

larly after confession when advised and specially directed by Christ's Ambassador, the Priest? How many are really sincere in their wish to do God's will, rather than their own? And yet seven times occurs the warning voice: "He that hath ears, let him hear what the Spirit saith to the Churches." (Apoc. II.) Let us, who read these words, resolve upon taking up devotion to the Holy Ghost, and never to let a day go by without praying to Him for aid, and thanking Him for past favours received.

HEAD CENTER OF THE "DEVOTION TO THE HOLY GHOST" AT
MENDOCINO, CALIFORNIA.

The Pious Union in Honor of the Holy Ghost is a Sodality of American birth, first originating at the little church of St. Rose of Lima, Franklin, Ind., in the year 1898. From hence it has spread throughout the States, and the British Empire, as well as in Europe, numbering between two and three hundred thousand members. These members unite in offering their prayers of praise and adoration, of thanksgiving, petition and reparation to the Divine Spirit, and share in all the good works of the Minor Capuchins, including the Masses of more than five thousand Priests. No subscriptions—no monthly meetings, but a fervent daily prayer to the Holy Ghost is all that is prescribed.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.



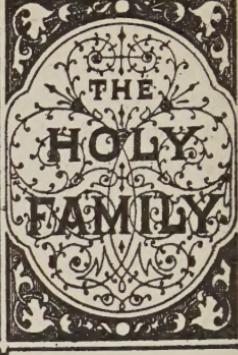
The Proper Adoration at Elevation and Exposition.

URING the last years the question has been often discussed how the faithful should adore at the elevation, when the priest exposes to their view the Sacred Species. In miniatures of the fourteenth century, representing the elevation, we behold the faithful kneeling, but not bowing the head, nor the body. (Corblet, "History of the Blessed Eucharist.") We find this yet expressed in manuscripts of the fourteenth century, and also in certain devotional books of the seventeenth century. In a missal of the year 1554 on Good Friday it says that at the *Pater noster* the priest shows the "Body of Christ" to the people, turning to the right side (for there the faithful were). The Carthusians, who since their institution, have followed this practice of adoring the Sacred Host, kneeling with head erect and eyes fixed on the Sacred Body, enjoyed even a singular privilege in virtue of an ordinance, prior to the year 1249, in which it says: "If at Mass in the morning by reason of the prevailing darkness it is impossible to per-

ceive the Blessed Host, the deacon may hold a lighted candle in back of the priest." (Don Amand, Carthusian of Val-Sainte). All the Eastern liturgies show the Sacred Species of the Communion, the priest either elevating them, or turning to the people. In the church at Melita (Capadoccia) the faithful extend their hands at elevation towards the Sacred Host, as if they were seizing it, and bringing them towards their eyes they reverently touch them.

Now let us see the true tradition of the Church regarding the participation of the eyes at the Holy Sacrifice of the Mass. There exists a canon of the first Provincial Council of Rheims, held in the year 1583, after, and by command of the Council of Trent. The canons of this council had been revised, corrected and approved at Rome by Pope Gregory XIII. It reads as follows: "Those, who are better instructed and more versed in their holy religion, will do better, if, instead of reciting the prayers of the preface in their books, they look at and contemplate with great attention and fervor the mysteries, which are being enacted upon the altar. Let us yet cite Bossuet: "Whilst the adorable Body and the chalice with the precious Blood are being elevated, it were better to look at them in silence and with profound humility, saying only within the heart: "I believe, O Savior! I believe, strengthen my faith; change me, let me live in Thee and Thou in me!" Everybody knows what Fr. Martin of Cochem says in his popular book on the Holy Sacrifice of the Mass: "At the elevation," he writes, "the people should look at the altar and adore fervently the Blessed Sacrament."

This becomes still clearer, when we consider the words of the Institution of this august Sacrament. Our Lord, showing the Sacred Species to his disciples, said to them: "This is my Body; this is my Blood." Our Holy Father, Pope Pius X., by Rescript of May 18, 1904, grants to all, who say the following ejaculatory prayer, whilst in the act of looking at the Sacred Host, "My Lord and my God," at the elevation or the exposition of the Blessed Sacrament, an indulgence of seven years and seven quarantines; a *plenary indulgence* once a week, if practiced daily, on condition of receiving also the Blessed Sacrament. This practice should in a special manner appeal to the hearts of all sons and daughters of St. Francis, and indeed, when Pope Leo XIII. of saintly memory, in the encyclical letter, dated November 28, 1897, appointed S. Paschal Baylon, the humble Friar-Minor, patron of the Eucharistic Congresses, he recalled and confirmed the miracle, which formed the crowning point in his saintly life. "We are told," he writes, "that during his solemn obsequies, Paschal Baylor in his coffin opened his eyes twice at the august moment of elevation to look at and adore the Blessed Sacrament"—(Translated from *Annales Franciscaines*, by Fr. G. S., O. F. M.)



(For ST. ANTHONY'S MESSENGER.)

The Keys of Heaven.

THE month of June brings to us the glorious feast of the Holy Apostles, Saints Peter and Paul, to whom the Church owes so much. It was St. Peter to whom the Lord spoke the words such as the world has never heard: "Thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall also be bound in heaven: and whatsoever thou shalt loose upon earth, it shall also be loosed in heaven." (Matt. 16, 18.)

St. Peter is no more in this world, but his work and this wonderful power still goes on in the Church of Christ. In the Catholic priesthood, in the hands of the ministers of God, these keys are doing wonders every day in the year. The priests are not only the legitimate shepherds of the souls entrusted to them by God, they are more. They have inherited the power to bind and to loose, they hold the keys of heaven. This is a fundamental truth of the Church, this she has at all times believed and defended. When in the fourth century Emperor Constantine tried to interfere with the work of the Church, the great Bishop, St. Athansius answered him fearlessly: "Who has taught us, that世俗s should trouble themselves about the spiritual work of the Church? This is an innovation, the work of heretics!" And when the Governor Modestus under the Emperor Valens dared to threaten the saintly Bishop Basil for not conforming to the teachings of the Arians, he answered him with equal fortitude: "Threaten as much as you please. Upon me your words make no impression. We priests have a rule, to be kind and respect our ruler, the Emperor, but when the work of God is endangered, we care not for the whole world, we look to God alone." We are all well aware that nothing could shake the faith of the first Christians in this respect. Whilst they were the first in obedience towards the temporal rulers of their country,

in spiritual matters they allowed no interference from anybody. For the baptism of their children they went to the priest; had they sinned against God, they sought forgiveness from the priest; they were married by the priest, and it was the priest, who blessed their graves and sanctified the last resting place of those who had died in the Lord, fortified with the precious Flesh and Blood of Christ in the holy sacraments. To deny this, would betray ignorance of the history of the first Christians, of whom so many died for their faith, and whom we now revere as the martyrs of the Church.

Have the priests of the Church this same power in our days? Yes, undoubtedly; for if the Church is for the salvation of all mankind, the means of salvation must be made accessible to all. The priests have this power not from themselves nor for themselves. As a mere child you were brought to the priest for baptism, just as the first Christians did with their infants. And when you were grown up, how often did you forget the commandments of God and sin! What did you do? You went to the priest, knowing fully well that he could and would reconcile you with God and cleanse you from all sin. And if the priest, through human frailty falls into sin, he must go to confession as well as the poorest sinner, and though it be the Pope, or a Bishop, when the question of forgiving sin comes up, there is but one answer for all, and that is, go to confession!

It is the priest, who, like the apostles, teaches all nations and breaks to you this bread of life, and by the spiritual keys dispells the dark clouds of ignorance and opens to you the treasures of heavenly wisdom. Is there a time in the history of the Church when she has not been true to her mission in this respect? And when God in His mercy sends you trials and temptations, when your heart is heavy and burdened, it is the priest of God, who stands at the altar and in the unbloody sacrifice of the Holy Mass pleads for mercy in your name. Is this not one of the powers of the Catholic priesthood, did not the first Christians see it as well as we do? Who stands at your bedside in the dark hour of death, who will not forsake you when all others turn their back upon you? It is the priest of God, who uses the power of the spiritual keys, given him by God, and through the powerful words of absolution takes away from you all stain of sin. And when your soul is cleansed once more it is the priest, who gives you the nourishment of your soul for the far journey to eternity, the Holy Body of Christ. And when your body has been laid to rest on the consecrated ground, it is the priest who uses the power of the spiritual keys, and in the Holy Sacrifice of the Mass remembers you and comes to your assistance.

Now, my friends, if all this is so very true, and if the priest has this great and wonderful power for your sake, it follows, that you must

respect your priests not on account of their person, but on account of their dignity. And since this dignity comes from the one and only source, namely from Christ, you can easily see for yourselves, what poor Catholicity it shows to make such fine distinction between one priest and the other. One priest may not be as attractive as the other, but that is no reason why you should despise the one, who is less attractive in his ways and manners. If you are looking for taffy, why not try the nearest confectionery? It is a sin and often a grievous sin to run down the priest, as some do in the saloon, in the workshop, and often in the presence of their own children. Whilst it is true that some of the priesthood have fallen by the wayside, the percentage is so small and so insignificant that no sensible man ever thought of making much fuss over it. You will never find a good Catholic doing this, but it is the cold, the luke-warm Christians who rejoice to find in the sinful priest an excuse for their own wickedness. No matter what his private life may be, the priest remains a priest forever, and as such is entitled to respect and love from his spiritual children. The honor they bestow upon the priest is really the honor they owe to Christ, who instituted the priesthood, and gave to the priest the wonderful power to open the gates of heaven and admit to the glories of this essential realm the poor sinners, cleansed through the merits of our dear Lord, Jesus Christ.

B. B.



In Memory of Father Louis Hennepin, O. F. M.



THE laudable work of honoring historic characters and marking historic spots which has been taken up of late by patriotic and historical associations, received a notable addition through the progressive spirit of the *Knights of Columbus* of the Assembly of Buffalo, N. Y., when on Wednesday afternoon, May 11, an appropriate memorial erected by this organization was dedicated to the memory of Father Louis Hennepin, the Franciscan Missionary who accompanied that grand explorer "La Salle," and was the first to preach the Gospel at the Niagara Frontier.

The plans for erecting some suitable memorial to this striking and historic character had been under consideration for some time by the Buffalo Knights of Columbus. Messrs. John L. Ahern, John E. Mulroy and Louis C. Walsh were appointed a committee to take charge of the undertaking. As the state commission of the Niagara Reservation was opposed to anything in the nature of a monument that would mar or conflict with the natural beauty of the park, the committee selected a mas-

sive granite boulder from the Niagara River just above the Falls and placed it on the elevated spot known as "Hennepin's View," a few rods northerly from the American edge of the Falls. Upon this boulder a bronze tablet was placed bearing the following inscription:

HENNEPIN VIEW,
NEAR THIS SPOT STOOD
FATHER LOUIS HENNEPIN,
FRANCISCAN MISSIONARY AND CHRONICLER
OF LA SALLE'S EXPEDITION, 1678-9.
HE WAS THE FIRST TO PREACH THE GOSPEL
ON THE NIAGARA FRONTIER AND THE FIRST
WHITE MAN WHO SAW AND DESCRIBED THE
FALLS OF NIAGARA.
ERECTED BY THE KNIGHTS
OF COLUMBUS, 1910.

The ceremonies of the dedication took place after 5 o'clock, Wednesday afternoon, May 11th, in the presence of the Right Rev. Charles H. Colton, Bishop of Buffalo, Monsignor Nelson H. Baker, Monsignor James A. Lanigan, Father Augustine A. Miller, S. J., President of the Canisius College; Father Anslem Kennedy, O. F. M., Guardian of St. Patrick's Monastery, Buffalo, N. Y.; Dr. Thomas Walsh, chancellor; Father Martin Phillips of Notre Dame, Father Michael Kean of Saint Theresa, Father Bachman of North Tonawanda, Father Michael Noonan of Saint John Baptist; President Charles M. Dow of the State reservation, and Commissioner Alexander J. Porter, the Knights of Columbus and about 3,000 spectators.

James A. Campbell, chairman of the fourth degree assembly of Buffalo Knights of Columbus, opened the exercises with a short speech in which he told of the inspiration of the movement to erect to the great Franciscan missionary this first tribute of regard. Bishop Colton made the invocation, after which the Knights of Columbus ode was sung.

The presentation of the boulder and tablet was made by Daniel J. Griffin, state deputy. And then the tablet, which had been covered with an American flag, was unveiled by Bishop Colton. Charles M. Dow, president of the Niagara State Reservation, formally accepted the memorial for the commonwealth, reciting the activities of the priest-explorer. The audience, numbering about 3,000 people, then sang "America," standing with bared heads. The principal address was made by Frank H. Severance of Buffalo. This is his speech on "Hennepin and His Work:"

"It was a happy thought to place in this vicinity an enduring re-

minder of the man who, in several aspects, is first in the history of this region.

"He is really first in our regional literature. Before Hennepin our chronicles are vague, indefinite, lacking exact data. The precise and explicit history of the Niagara region began on that sixth of December, 1678, when a little craft of ten tons emerged from the storm and ice of Lake Ontario and found a quiet haven in the placid waters above the bar at the mouth of the Niagara.

"Until then, no vessel larger than an Indian's bark canoe had entered this river. In the days and weeks that followed, Father Hennepin shared in the arduous work of exploration, of seeking a suitable site for building a vessel above the falls, and in the construction of necessary cabins for the men of the expedition. Into the details of that great enterprise, led, you will recall, by the gallant La Salle, I make no attempt to enter; but the world today would be sadly lacking in knowledge of that wonderful expedition were it not for the chronicles of Father Louis Hennepin.

"As we date our literature from him, so also may we reckon our Niagara art. When he gave to the world that famous first description of the great cataract, five years after he had seen it, no picture of it had ever been published. The reading world, relatively small though it was, naturally had its curiosity aroused.

"In Europe, in all the known earth, there was no such cataract. What more natural than that an attempt should be made to depict this wonderful object. So it came about that in the edition of Father Hennepin's travels published at Utrecht in 1697, nineteen years after his first view of Niagara, we have the first known picture of the fall.

"Most of all, Hennepin may rank as first in the records of religious instruction in this region. Earlier missionaries there were, it is true, who came to the aborigines in the vicinity of the lakes, but we cannot say that any one of them visited this or that spot on the Niagara, or that he led a Christian service in the vicinity. Of Hennepin we can say all that and more, without fear of contradiction.

"When the little brigantine which brought him and his associates sailed into the Niagara, the first act was to gather the vessel's crew on her deck, where all joined in singing that grand old Ambrosian hymn; "Te Deum laudamus." He himself records that on the eleventh of December, the expedition having made a temporary establishment on shore, he said mass and led his company in the first Christian worship on the banks of the Niagara. Were there nothing else to record of this man, this one service would entitle him to a worthy memorial and to the grateful memory of the Christian world."

The Rev. Fr. Anslem Kennedy, O. F. M., Guardian of the Franciscan monastery of Buffalo, N. Y., then delivered an interesting speech on "The Missionary Spirit," and in conclusion expressed his sincere thanks in the name of the Franciscan Order to the Knights of Columbus who have thus perpetuated the name and work of Father Louis Hennepin, the illustrious son of St. Francis. The exercises were fittingly brought to a close with the hymn: "Holy God, We Praise Thy Name."

(For ST. ANTHONY'S MESSENGER.)

Plain Truths Plainly Told.



E have told "Our Boys" and "Young Men" many things already, confidently expecting them to be ready to take good advice; and thus we feel ourselves sufficiently rewarded, and the "Boys" abundantly benefited.

Ere we take leave from Our Boys we would like to add a few pointers, not minding "bumps" and "knocks," just for the sake of rubbing off the rough edges, and polishing the young characters.

Yes, we will add a few pointers for the professional men, and finally for the laboring man. We will say a word or two on the lawyer, the physician, the statesman, the toilers of the pen, the journalist, the business man, and at last on the laboring man.

Of course, the laboring man, the hard-working and poor laboring man must always take a back seat, he is always put last!

You think so? Now listen, and don't growl! Behold the procession of all the professional and business men, and at the end the laboring men. We speak to Catholics, and in all the ecclesiastical processions the highest dignitaries, the parish priest and the bishops come last—it is the place of honor. You see?

Again, the children, the innocent and unsophisticated, take the lead in the church processions. And in our processions we give the lawyers the lead. May the active as well as the prospective lawyers take the hint! not propounders of technicalities, but honest propounders of laws; not distorters of laws, but lawyers gifted with the fairness and simplicity of a child—that is what we need, and that is what we want; that is what society demands and is crying for. Society expects—and justly so—that lawyers, with a noble ambition, can make the courts the holy and sacred halls of truth and justice!

LAWYERS

and students of law should bear in mind the Catholic theology which teaches that "law is the divine will made known to rational creatures, and

imposing on them the obligation of doing certain things, and avoiding others, under pain of punishment."

Most Rev. John Hughes, D. D., created first arshbishop of New York, July 19, 1850, and died January 3, 1864, delivering an eloquent address on some certain occasion in the legislative hall said among other things: "You make laws in this hall of supreme temporal power; but then, can you make them binding on the conscience of men? Yes, with one condition. If men, before your laws are enacted, have, as a principle in their hearts, the belief that God sanctions authority—that there is a higher and holier Law-maker Who gives sanction to your laws. Where will you place the security and sacredness of legislation, but in this principle of the necessity of an account where deception will be impossible?"

The Church has watched over the special studies necessary to the theologians, but not less to the lawyers; she enacted vigorous statutes to foster the reign of justice and equity, as distinguished technically from law, and to warn and protect against the abuses of law-courts, and the chicanery of practitioners; she always was, and is yet, solicitous, to elevate the legal profession, and to inspire its members with a profound sense of religious self-respect and conscientious responsibility; she always refers to the court-hall as the "temple of law" and "the sanctuary of justice," and to the legal profession as "the priesthood of the magistracy." The Emperor Justinian issued an edict, by which all lawyers and attorneys-at-law, all advocates were compelled to swear on the Gospels, at the beginning of every trial, that they would not plead a case they considered unjust, or would withdraw from it as soon as they discovered its injustice. King Philip III. issued a similar ordinance, and the laws of Spain enjoined an oath to the same effect. The English Bishops, assembled in council at London in the year 1237, issued the following decree: "We order that whoever desires to obtain the office of a lawyer, should present himself to the diocesan Ordinary, and to take oath before him that in all causes in which he is employed, he will exercise a faithful ministry, not delaying or destroying the action of justice toward the opposite party, but in defending his client by the laws and solid reasons."

Even at the danger of detaining our young readers too long on this most important duty and office of the legal profession, we cannot refrain to quote the celebrated English convert, and great writer and author, Kenelm Digby, who says: "We see proof of the prodigious action of Catholicity in rendering strict, virtuous and holy the character of the advocate. When secular honors were attached to the profession in France—(yes, once thoroughly Catholic France)—the knight of laws

was required to swear that he would never use his insignia in profane occupations, but in maintaining the rights of the Church and the Christian Faith, and in the service of learning. The French lawyer, on being inscribed on the roll of advocates, engaged never to undertake just and unjust cases alike without distinction, nor to maintain any with tricks, fallacies and misquotations; he was not to set too high a price upon his services; he was not to lead a dissipated life, or one contrary to the modesty and gravity of his calling. He was not, under pain of being disbarred, to refuse his services to the indigent and oppressed. In the "Mirroir des Justices," written in the reign of Edward II., it is laid down that a pleader or lawyer must be a person—"receivable in judgment, no heretic, nor excommunicated person. He is to be charged by oath that he will not maintain nor defend what is wrong or false to his knowledge; he is to put in before the Court no delays nor false evidence, nor move, nor offer any corruptions, deceits, nor consent to any such."

In fact, it always was the aim of the Church, the ever solicitous Mother and infallible Teacher of nations, to guard against abuses in the legal profession; to instill into the hearts and minds of the attorneys-at-law a just and conscientious administration of their profession in upholding right and righting wrong, pleading and directing the advocates of justice to administer their sacred occupation with such jealous care and religious simplicity, that no stain nor blemish could fall on their responsible vocation!

Our Boys and Young Men who wish to be admitted at the bar should not content themselves with a hasty and superficial legal education. Alluding to the sublime attestation as quoted above, "the priesthood of the magistracy," the Church urges with the same earnestness with which she urges the thoroughness in the education of the priest, a thorough preparation for the legal profession and the training of the lawyer.

We have any number of law schools in our country, and they grind out lawyers by the wholesale—yes, and cheap, too. Thanks to the wisdom of some of our legislative powers, we have now in several States wise laws governing the necessary preparation, the required education of the knights of laws, and thus protecting the sacred vocation, the responsible legal profession. Thanks to the wise laws no aspirant can enter the law school without having graduated at some institution of learning, and after passing through a regular college course of studies.

This is all right and well, and we cheerfully admit the trophies of illustrious fame and reputation of the secular schools of education and law. But we must be excused in finding fault with them, not for their literary disability, but for their want of a Christian spirit and a religious training.

Consequently, Our Boys and Young Men who "have a "legal bee"

in their hat, should not enter colleges and law schools indiscriminately and for economical reasons, although this is very often the case and the defensive excuse!

Our Boys and Young Men will undoubtedly and gracefully admit that the Catholic children ought to frequent the Catholic parochial school. Yes, they certainly thank their good parents, practical Catholics as they are, for having sent them to a Catholic parochial school, and given them the happy opportunity of a Catholic education. Again, they will consent with all good, practical Catholics that Catholic pupils and Catholic scholars can only feel themselves at home in Catholic schools and Catholic colleges.

We may apply here, at least to some extent, what Bill Nye said of Uncle Sam in relation to Cuba: "Annex Cuba, thus furnishing for our Republican wrapper a genuine Havana filler." Yes, let us educate our Catholic aspirants to the legal profession in our own Catholic law schools, thus furnishing Catholic caliber for the "temple of law" and the "sanctuary of justice."

Indeed, what a blessing for the Church, the State, and Society in general, had we more or rather all religiously educated knights of the bar! To convince our clients of this "Truth" we shall argue and plead this case at the next session of the court in July.

Real Usefulness.

It is, or should be, every girl's desire, even ambition, to be as useful as she can to her mother in the household affairs. Real usefulness does not consist in doing only what one is asked, but in anticipating things to be done, and relieving mother of the necessity of asking for help. But the most important part of the service is willingness and cheerfulness. One would much rather do a thing oneself than beg or make someone else do it, or even ask anyone who is uncheerful. Be real helpers and try to make mother wonder what she would do without your assistance.

—THE best way to help one's self is to help others. This is not the view worldly men take. They imagine that the more they do for others the less they have left for themselves. They get all they can, give as little as possible, and keep all they can. They do not give to help the poor, to build great institutions for educational and charitable uses, because they believe that giving will diminish their store and weaken themselves. When they give at all they try to do so in such a way that all men will know it in order to make it work for their own good after all. They give for themselves, and not for others.

Tomorrow.



HAT a multitude of people are watching out for "Tomorrow." "Tomorrow I shall be better," murmurs the invalid. "Tomorrow I shall have better luck, shall do better work, shall be sharper in my bargains, shall beware of former mistakes," thus say the unfortunate, the careless, the speculative, the remorseful. Yet, commonly, tomorrow, tomorrow becomes today only to find the invalid dead, the unfortunate utterly ruined, the speculator desperately disappointed, the sinner deeper in his crimes.

We are too much inclined "to reckon without our host," in regard to the illusive "tomorrow," and we dispose of it, in advance, as though it were our own, whereas there is naught on earth so uncertain as that mysterious day that lies so near us in the future.

Charles Reade illustrates this admirably well, in his story of Noah Skinner, the fraudulent bank clerk, who falls, the author states, into a sleeper's languor, in the midst of his resolutions to make restitution "tomorrow." "By-and-by, waking up from a sort of heavy doze, Noah took a last look at the receipts and murmured, 'My head, how heavy it feels!' But, presently, he roused himself, full of his penitent resolution, and murmured again, brokenly, 'I'll—take it—to—Pembroke street—tomorrow—tomorrow—tomorrow.' The tomorrow found him, and so did the detectives—dead."

Would you call that a happy death, my dear Catholic reader? It was frightfully desolate, was it not, to die in a dreary counting-room, the very scene of his fraudulent transactions, at the very desk where he had shouldered the sin of his life, with all its burdens of darkness, misery and dread? Desolate? Ah, hideously so, to die alone, without a friend or comforter, without the light of a blessed candle, or the sprinkling of holy water, without prayer, confession, or holy Viaticum. Yet, it is the just death of him who puts off till "tomorrow" the case of his soul, the arranging of his accounts, the making of restitution to God and man.

How is it with yourself, friend? Procrastinating, are you not? Next Sunday you will go to Mass; next month you will receive the Sacraments; next year you will send your children to the parochial school? Tomorrow, tomorrow, tomorrow! Never now, this hour, this instant.

Oh, the presumption, the audacity, the barefaced impudence of this unjustifiable claim on the morrow that lies in the palm of an All Powerful Hand which may close upon it, so far as you are concerned. Not all the wealth of the Indies can purchase for you that tomorrow, when once it has passed, or you have passed into eternity.

The Sin of Detraction.

“Detraction,” said an eminent missionary in the course of a sermon, “is one of the cleverest devices of the devil. An unbridled tongue is like diabolical possession. He who contracts the habit of detraction seems almost to lose his free will; the whole being goes to the tongue; eyes, hands, feet, mind, will and voice minister to it, and find substance for its exercise.

“We cannot be too much on our guard against this temptation, for of all sins it is most difficult to obtain forgiveness for that of detraction.

“In the first place, we are apt to forget our own words, and so do not confess them; in the second, if we have taken away our neighbor’s good name we cannot obtain pardon unless we make restitution, and in such a case it is far more difficult to make restitution than in one of ordinary theft, more especially where the charge is true.

“Now let me suggest the remedy. If we meditate frequently and regularly on our own faults, our own falsehoods, conceit, vanity and manners, and transgressions against the light and grace we have received from God, we shall be less likely to dwell on the faults of others. Let us strive and pray and fight with this sin, till it is rooted out from amongst us. What is not possible to poor human nature is not only possible but easy with the grace of God, and He will give us strength if we seek it, to conquer our tongues, and to so train them on earth to keep silence or to speak, that they may be fitted one day to sing His praises through all eternity.”

Simple Saintliness.

“I was playing with St. Anthony, and he told the water not to harm me. I like playing with him.” The child that prattled thus had strayed down a dry water-course and was bemoaned as carried away by a sudden flood. It came back uninjured and full of glee about its gracious playfellow.

The incident was characteristic. Devotion to St. Anthony often seems childlike—some might call it childish—but there is heavenliness in its simplicity. At times it does resemble playing with the Saint, while he orders common things not to hurt or inconvenience his earthly friends. No wonder that people like it, as the happy child liked the water-course play; for, though floods be coming, there is little danger while the Wonder-Worker is at hand.

His small temporal favors are most common, but they generally lead to higher things. They are some of the “cords of Adam” to draw souls to holiness; and it is very evident that the Saint cares more about our spiritual than about our corporal advantages.



For Our Young Folks

Marion's Venture.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER I.—BRIGHT PROSPECTS.



SWEET girlish figure bent low before a statue of the Sacred Heart. There was a yearning look in the hazel eyes as she raised them to the Divine Face, oh, so full of pitying tenderness. Marion Stafford had graduated some months before with distinction from the Academy of the Sacred Heart at N., the loved Alma Mater of many a noble woman of our great Republic. The summer months had passed away, swift as a dream; autumn had deepened into winter, and now the season was about to open. Beautiful Marion was to enter society, and that with an assured prospect of proving a social success. But, oh, the weary days of preparation, the anxiety and suspense were dreadful. On the whole, were not the simple joys, the sweet peace of her convent home to be prized above all the frivolous gayety and exciting pleasures of fashionable society? She gazed eastwards, toward the secluded spot in which the time-honored convent nestled. A sharp ring and the sound of merry laughter broke in on her reverie. A moment more and Inez, Vera and Eunice, all stars of the first magnitude in the circle of the upper ten, were ushered in.

“O dearest Marion, where on earth have you been hiding all these days? It seems quite an age since I saw you last.”

“Why, it is an age,” supplemented Vera, “but I presume Marion is just overwhelmed with work and bother. She is being victimized by these horrid dressmakers, hairdressers, etc., and their hosts of satellites. I can read it in the jaded expression of her once merry face.”

“Oh, it is not so very distressing, but to be frank with you, quite bad enough. How lovely of you, dear girls, to call! Really, I was becoming rather discouraged. You know, things at our dear, old convent were just so sweet, so homelike and cheerful.”

“Bother, Marion, why will you let your thoughts wander back to that humdrum place, you, a girl”—

“With a heart that loves tranquil happiness; this exciting round of endless gayety wearies me unspeakably,” interrupted Marion.

“Oh, you are not initiated, Marion, my love! Should it be our privilege to call on you frequently your views on this point will soon be quite different, I assure you.”

"Well, Vera, it is natural that Marion should be just a trifle nervous. That 'coming-out' affair is quite an ordeal."

"It might be to some less favored mortal than our friend. She has nothing to fear; wealth, beauty, position are hers, and even before she has been presented hosts of admirer are awaiting her smiles.

"Dear me, Vera, but you have been reviewing your rhetoric! How florid your style. Well, well," continued Eunice, "let us not be so very personal. We are making our shy, little convent girl quite nervous, let us rather talk of accidentals, for instance, is the day set, dearest?"

"Papa has decided on the 22d. Best date he could select. Washington is now the gayest, most brilliant city on the globe. Our solons, who have been functioning in the legislative halls for the weal or woe of this great Republic, are to enjoy a short respite from their arduous labors."

"Oh, Marion, you'll have all the grandes at your first ball. The nobility in flocks, rich in titles—but poor in coin."

"The invitations, I have been told, are a thing of beauty and a joy forever, but what of your royal robes, dear, little, blushing Queen of the May—December, I mean?"

"Oh, I believe they are still on the salt sea, and who knows but old Neptune may keep them there, and I may thus enjoy a chance of wearing the pure white, the costume for our May feast, and let me inform you, girls, nothing is more beautiful than spotless white."

"You will change that opinion when your Parisian outfit appears."

For some time the young ladies chatted on, balls and costumes and latest fashions the theme; then bade their new friend an affectionate good by, to resume their round of idle calls, which, with dress, banquets, theatres and concerts, make up the life of but too many of the favored children of fortune. Callers continued to engross Marion's attention during all the hours of the bright, beautiful forenoon. The conversation was all in the same frivolous strain. Poor Marion was now more fatigued than ever she had been in the sweet by-gone school days, when Euclid's problems and Cicero's orations had claimed her attention. Was this endless routine of frivolity "Life"? Well, it did not appeal to her, and again her sweet, dark eyes rested longingly on the image of the Sacred Heart. Very brilliant, indeed, were her prospects; she was an heiress, fortune seemed to have showered on her its rarest gifts. Without doubt, she could have the world at her feet. But was it worth the effort? There was a feeling of emptiness, of unreality, in her surroundings that pained and puzzled the young girl sorely. But she must run the gauntlet. Time sped rapidly on. It is careless of our happiness or of our sorrow, but rushes on, ever on, until it reaches the silent ocean of eternity. Eternity, Marion was losing consciousness of eternity and its issues; time and

its illusions were weaving a charm about her. It was only when she gazed lovingly and longingly at her loved image—the image of the Sacred Heart, bequeathed to her by that fond, young mother who had been, all too soon, summoned hence for the well being of her child.

CHAPTER II.—MARION'S FIRST APPEARANCE IN THE FASHIONABLE WORLD.

The great day so fondly anticipated by many a young girl at the threshold of life, dawned over the snow-clad earth. At the Stafford mansion all was hurry and excitement. Aunt Clarissa, the chosen chaperon was unwearied in her efforts to make the grand *début* a perfect success. Marion's wardrobe was a marvel of beauty, and “the child herself,” commented Aunt Clarissa, “was surely the loveliest, sweetest girl that could be imagined—a trifle too reserved, too retiring, but society life would soon rectify that.” As the eventful hour approached poor Marion was taken in hand by milliners, French maids, etc. It really was a trial. When robed in costly white satin, pearls gleaming on her white throat, diamonds by their starry radiance enhancing her charms, she was pronounced perfect.

“Oh, Marion,” exclaimed Vera rushing in, herself a dream of loveliness, “you are perfectly charming, the reigning queen of beauty before whom all the grandes of our proud capital will bow in unbounded admiration.” The evident sincerity of the compliment awoke in Marion’s breast the first thrill of genuine pleasure she had experienced. With the great, dazzling world at her feet it was impossible not to yield to its potent charm. Her entrance into the gorgeously decked salon evoked a tremor of admiration, her beauty so fresh and delicate, was so different from that of the belles of Washington. The child was touchingly simple mid all the splendor of her surroundings; her great dark eyes looked out on the gay throng like glorious stars in the midnight sky, the rose tints in her soft oval cheeks gleamed bright as the clustering roses filled the apartment with their rich aroma. Smiles wreathed the sensitive mouth as she bent here graceful head with its crown of shining tresses in sweet acknowledgment to the greetings offered her. The hall was simply magnificent; costly draperies, richly cased mirrors, showers of liquid gold dripping from the glittering chandeliers; the soft tones of lute and violin lent enchantment to the fairy scene. Waving palms, the vine-clad stairways, queenly lilies and blushing violets, gorgeous flowers gleaming in the soft lustre of countless tapers, clothed the brilliant scene in all the beauty of fairyland. But brighter far was the shimmer of costly silks and laces, the frosty gleam of diamonds, the lovely faces, smiling welcome, especially to the jewel bedecked nobles and brightly uniformed

officers of our dear land. Was she in a dream? She laid her hand on her breast, where her beloved badge of the Sacred Heart rested. Alas! it was not there. In the excitement it had been mislaid. Marion shuddered; of all nights she needed the protection of the Sacred Heart on this eventful night the most. She was about to appeal to her aunt when her hand was claimed for the opening dance by a distinguished looking gentleman, Senator Ross, quite the lion of the season. The gorgeous surroundings enfolded her senses, as in a dream. She was soon enjoying the festivities thoroughly. She perceived with a thrill of pleasure that the glances of the gay throng lingered admiringly on her as by far the most beautiful of all the beauteous circle. She caught the spirit of the festival, and was soon the brightest, gayest of the lovely women. Gentle, retiring Marion, how soon the glamor of earth's splendor had cast its spell upon her! The guests were eager to be presented to the reigning queen of beauty. A gentleman, tall and of noble bearing, stood at some distance, gazing fixedly at the sweet young girl.

"Hello, Percy, admiring that little cousin of mine? She's a stunner and, only think, has just escaped durance vile in a famous old convent school. Come, let me introduce you.

"Marion, my stars! girl, but you're looking radiant. This is better than poring over musty books between two terrible walls. My friend, Mr. Percy Newcomb, M. A., Ph. D. D. and, ah! more titles than I can pronounce. My cousin, Marion Stafford." The gentleman bowed low before the blushing girl, and then, as he addressed her with some well chosen compliments, in a voice uncommonly melodious, he bent his dark eyes upon her with a look of unbounded admiration. Marion was fascinated. How noble, how grand, he looked, quite like the chivalrous heroes of Scott's stirring tales. During the progress of the festivities Percy contrived to monopolize more of Marion's attention than many of the other gallants approved, and when, at length, the wee hours wore apace, and the revelers prepared for home going, he still lingered, and was the last to bid the now thoroughly wearied Marion good night, or rather morning, and pleasant dreams.

"Jupiter! Marion, but you're the lucky girl. You have made the catch of the season, Percy Newcomb, your devoted slave, to the untold chagrin of all the Washington belles, who have brought all their arts and enchantments to bear in order to capture him; but no it was only to a little convent fledgling that the proud knight capitulated," exclaimed Jack Ventner, triumphantly.

"Jack, you're absurd. Go home and rest, and by tomorrow your vision will be clearer and you will not talk such nonsense," said Marion.

"Well, I see that you are dead tired, so I'll hie me hence to dream

of tonight's victories. Good night and take care of those bright velvety orbs of yours, such batteries as they are. Goodness, who can withstand their witchery."

"What a tease Jack is, and what silly notions he gets into his head. Ah, he doesn't believe in them himself; he's only making talk, but, oh, how dreadfully tired I am, and dear me! I haven't recited the Rosary nor read my chapter of "The Following."

[TO BE CONTINUED.]



St. Francis Seraphicus College.



HE beginning of the month of Mary was observed with special devotions of song, prayer and an eloquent discourse on the necessity and utility of devotion to the Blessed Virgin. Daily during this month the students were congregated before the altar of the Queen of May, offering her their tribute of love and veneration, and imploring her maternal protection upon themselves and their benefactors.

Owing to some serious, physical indisposition, the Rev. Ethelbert Morgan, professor of English literature at our college, was recently obliged to discontinue for a while his professional charge. During his brief stay at the college, Fr. Ethelbert has greatly endeared himself to the student-body by his zeal and successful methods of teaching, and, one and all, the students wish him a speedy restoration to health and an early resumption of his charge at the college.

Events of general interest during the past month were a public debate by six members of the "Literary Circle" on the subject of the American Revolution, and a public "spelling bee" in which all the students of the college participated. In the spelling contest *Theodore Espelage* was victorious and won the prize, a handsome English dictionary.

The daily routine of studies was agreeably interrupted during the past month by the observance of May day, the annual recurrence of which calls forth the liveliest enthusiasm of every one in the college. May 11th, the day appointed for the event, proved an ideal one for the web-footed birds, but not for the students. As a matter of course, the celebration had to be postponed to the following day which proved an agreeable one for picnic. The air was cool, the sky clear and the showers of the previous day had served to brighten the vesture of nature on the romantic heights of Mt. Airy, where the celebration was held.

The entire day was spent in a most pleasurable manner; it was a day of good cheer and merriment for all, not marred by any unpleasant incident.

An interesting visitor at our college during the past month was the Rev. Fr. Juillard, formerly of Gallup, New Mexico, recently, however, appointed to the office of Assistant Director of the Society of the Propagation of Faith. Father Juillard is an ardent admirer of things Franciscan, and especially of their missionary labors in Arizona and New Mexico.

A benefactor recently sent us a number of juvenile stories for the students' library. Donations for the library are always highly appreciated by the students.

Another fortnight and the period of commencements will set in. First comes the final test, the annual examination, then the closing exercises of the scholastic year and last—enchanting thought!—sweet vacation, promising rest to the weary mind after ten months of earnest mental labor.

The feast of St. Urban, the Saint's-day of the Rev. Vice-Rector, was celebrated in the usual quiet manner. On the eve of the feast the students assembled in the study-hall, and there, in a pleasant little program, took occasion to extend their good wishes and to give utterance to their sentiments of gratitude and filial devotion. The Rev. Vice-Rector responded with a few heart-to-heart remarks, commanding the good will that has been shown in the past year, and exhorting to faithful compliance with the duties of ecclesiastical students. This feast, of course, gave another holiday to the students.

Heroism.

Heroism is not confined to the battlefield. It is displayed day by day in the home, the hospital, the counting-room. Heroes and heroines pass hourly from this busy work-day life and no mention more of them is heard. Neither marble nor bronze perpetuate their acts. In the world's way they are not famous, but if they have taken their lives in their hands in the discharge of humble, daily duties they have at least done much toward meriting one single line in "the book of life."

—ONE of the greatest, if not the greatest proof of our love for God, is to imitate that forgiving spirit of our Lord, of which He gave us so many examples, during His holy passion. To forgive those who injure us and return good for the evil received, is a true crucifixion of the heart and a noble triumph of the Cross of Christ. Nothing can more powerfully draw us to the Sacred Heart and atone more fully for our sins and failings. In proportion as we advance in perfection we will be more and more tried by this crucifixion, that so we may share in this special suffering of our Redeemer.

St. Anthony's Department

(For ST. ANTHONY'S MESSENGER.)

St. Anthony's Ever Ready Help.

SHE power which God communicates to his Saints during their mortal lives, does not cease with their death, but in the glory of heaven the gifts of God are multiplied and perfected. We read in the life of St. Anthony, that the great wonder-worker at one time practiced surgery, healing miraculously the foot of one, who had accidentally, by the blow of an axe, injured it. These same powers he demonstrated similarly a few years ago. It happened at Braga in Portugal, our Saint's native country.

On September 5, 1901, a little girl of four and a half years, called "Mary do Carmo Gyrao," fell so unfortunately, that she broke her left arm at the elbow. Doctor Magalhais, a skillful surgeon, was hastily summoned, but he declared, as soon as he had seen the arm, that he would not even attempt as much as a cure, seeing the utter impossibility. Nevertheless he put on her arm an apparatus, assuring the mother, that the child's arm would always be crippled, and that she would never be able to bend it. Disconsolate Mrs. Gyrao related her sad plight to the Franciscan Sisters at Remedios. The superiorress, Mother Mary of the Holy Ghost, who placed great confidence in St. Anthony and in the prayer, *Remember, oh glorious Saint!* gave her two copies of this prayer, one to apply to the broken arm, the other to recite with the whole family during a novena, which was to commence on that day. A few days later the two sisters of the little patient came in joyful haste to the Mother Superior to tell her, that during three days the prayer, which had been placed on the arm of the child would not remain there, but fell off and nobody knew how it happened, for it was rolled up firmly under the bands, which held the arm. And this continued for six consecutive days. During all this time Mary do Carmo could move her arm, assuring all, that she was healed and begging them to remove the apparatus, which was annoying her greatly. "Look, mamma," she would say, "if I were not healed, I could not shake my arm as I do," and she shook it with all her might to verify her statement. The mother, loath to trust the testimony of her own eyes, would not give her consent to have the bandages removed before the arrival of the doctor, who was just then absent from Braga. At last, at the earnest entreaties of her child, she gave in on the thirteenth day and, oh, wonder, the arm was perfectly healed, the child no more experienced the least pains and no trace of the alarming accident

remained. Meanwhile the doctor returned from his journey, and he was summoned at once. He was astonished to learn of the speedy cure, since he had ordered the apparatus not to be removed before forty or at least twenty days. When he saw the child using both arms without the least difficulty, he was dumbfounded. He seized the arm and bending it in every direction, he said: "Madam, I must confess, that only a miracle will explain this unusual event." On September 20, about three weeks after her fatal fall, Mary do Carmo went in person to Remedios to give thanks to St. Anthony and the good sisters, who had offered up their prayers in her behalf.—(Translated from *La Voix de Saint Antoine*, by Fr. G. S., O. F. M.)

Book Notices.

From the Press of BENZIGER BROS., New York, Cincinnati and Chicago, the following new publications have just been issued.

BUDS AND BLOSSOMS. By Right Rev. Charles H. Colton, D. D., Bishop of Buffalo. 12mo, cloth, net \$1.25—This is a sequel to the erudite Bishop's previous volume: "Seedlings," and abounds in beautiful thoughts on subjects of a strictly religious character, and on general topics viewed from a Catholic standpoint. Written in a popular style and treated in a manner that will draw the attention of the reader and hold it, these short essays will be of benefit and value to all classes of society anxious to know the attitude of the Catholic Church to the vital questions of the present day.

THE LIGHT OF HIS COUNTENANCE. A tale of Rome in the second century after Christ. By Jerome Harte. 12mo, illustrated, cloth, \$1.25—Here is a true picture of old Roman life in the times of the Emperor Trajan. The heroine, Catula, the fair and lovable daughter of a rich patrician, who, in spite of the prevailing follies of her time and in the midst of the pagan luxury surrounding her leads a good and pure life, becomes a Christian through the quiet influence of her slaves, Merope and Aemon, and finally succeeds in bringing her lover, Decius Marcellus, the trusted friend of Caesar and hero of many wars, to the true fold of Christ. The story is well told and highly interesting, and will find a hearty welcome from all who love to read truly strong and morally clean novels.

CLARE LORAIN; Or Little Leaves from a Little Life. By "Lee." 12mo, cloth, 85 cents.—How a regular *tombay* girl was changed into a nice little lady is told in a pleasant and amusing way. Clare is not a bad girl—but full of mischief—harmless in itself, though often embarrassing, which brings herself and others into various troubles. Of course, the good Sisters of St. Mary's to whom she is entrusted by her doting parents, have a hard time of it, but they gradually succeed in

transforming Clare into a well-behaved young woman, much to the delight of her parents.

BROWNIE AND I. By Richard Aumerle. 12mo, cloth, 85 cents.—This story deals with college boys, and shows them as they really are at their studies, sports and pranks. "Brownie" is the college dog, who makes up with the boys as soon as they arrive, and by his sympathy and antics helps them to throw off the attacks of homesickness that even the most thoughtless lads experience. Brownie figures in the college sports and escapades, and even succeeds in winning the decisive baseball game of the year.

A BIT OF OLD IVORY, AND OTHER STORIES. 12mo, cloth, \$1.25.—The authors of the fifteen short stories presented in this volume are not in need of any special recommendation, as their names already are a sufficient guarantee of the intrinsic worth of their contributions. They are: Mary F. Nixon-Roulet, Mary T. Waggaman, Mary E. Mannix, Florence Gilmore, Marion A. Taggart, P. G. Smyth, Anna T. Saddlier and Jerome Harte.

OUR FAITH IS A REASONABLE FAITH. A Word to Combat Unbelief and to Defend the Faith. Translated from the German of E. Huch by M. Bachur. Printed and published by the SOCIETY OF THE DIVINE WORD, TECHNY, ILL. 12mo, cloth, 50 cents, postpaid.—To enable Catholics to refute the errors of infidelity and repulse the attacks of the enemies of the Holy Church by giving its members strong weapons of defense, is the object of this interesting little volume, now offered for the first time to the English-speaking public. In twenty-three chapters the well-known author covers the entire field very thoroughly. There is also an appendix on the much abused, necessity for, and blessings of confession.

From the old, reliable firm of FR. PUSTET & Co., New York & Cincinnati, we have received a copy of the Vatican Publication: **THE DISASTER IN CALABRIA AND SICILY** on December 28, 1908. Large Octavo, paper covers, 50 cents.—This is an English version of the Italian account of the terrible earthquake and an accurate statement of the remarkable work of relief and reconstruction effected by the Holy Father Pius X. in the devastated districts. It is a memorial of the most awful catastrophe which has occurred in historic times, and the numerous illustrations will assist the reader to realize the extent of the disaster, and what has been done in the way of reconstruction. The large sums of money subscribed by the Christian world are accounted for in detail, and show the wisdom of those who sent their offerings directly to the Holy See, which thereby was enabled to carry out a systematic plan of permanent relief.



Chronicle of the Order

Rome.—The Holy Father, on April 25, received in audience a party of American pilgrims numbering fifty persons who, on their way back from the Holy Land, stopped off in Rome to pay their regards and homage to the Vicar of Christ. Headed by the Rt. Rev. Matthias C. Lenihan, Bishop of Great Falls, Mont., they presented the Pontiff a large sum of Peter's Pence, after the Bishop had made an address in Latin. The Holy Father responded in Italian, and his words were translated into English by the Rt. Rev. Bishop Kennedy, Rector of the American College. He warmly thanked the pilgrims and expressed the joy it gave him to be among Americans who had borne the hardships of the long journey to visit the sepulchre of Christ. The Pope also said, he was greatly pleased with the assistance given him by the American Catholics in the work of "restoring all in Christ," and also with the support received from the American hierarchy on behalf of Christian education. In conclusion, he added that although America was so distant in space, it was very near and dear to his heart. The Pontiff then imparted to all the pilgrims the Apostolic Benediction.

—The latest census of that branch of the great Franciscan Order, of which the Most Rev. Dennis Schuler is Minister General, and which extends up to October 4, 1909, has been published in the April (1910) issue of the official *Acta Ordinis Fratrum Minorum*. The whole Order is divided into twelve districts or circumscriptions, each of which is represented by a Definitor General residing in Rome. Each district is composed of a number of Provinces, headed by a Provincial who is assisted by a Custos and four Definers. There are 80 Provinces, 1,487 convents and hospices, in which reside 8,571 Priests, 2,211 Clerics, 3,969 Lay-brothers, 468 Clerical Novices, 165 Lay-brothers making their novitiate, and 1,584 Tertiary Lay-brothers, thus making a grand total of 16,968, exclusive of the 2,497 students in the various colleges maintained by the Order.

—On Sunday, April 3, the Very Rev. Fr. Augustine Molini, O. F. M., Definitor General of the Order and Lector of Exegesis in the International College of St. Anthony, resumed his series of exegetical-moral lectures on the Holy Gospel—which had been interrupted by the daily Lenten sermons—at St. Anthony's church on the Via Merulana. Preceding the sermon an appropriate hymn is sung, followed by the recitation of the Franciscan Crown of the "Seven Joys of the Blessed Virgin," and in conclusion, benediction of the Blessed Sacrament is given. Pope Pius X., at the request of the Most Rev. Father General, has graciously granted a special indulgence to all who assist and attentively listen to the lectures.

India.—The Rajah of Tajpur, Francis Shiam Sinha, who is a member of the legislative council of the United Provinces of India, is erecting a beautiful church at Tajpur as a memorial of his conversion to Christianity. He was received into the Church ten years ago by the Capuchin Missionary, Fr. Romulus, and soon afterwards became a member of the Third Order.

Germany.—The Rev. Fr. Leonard Lemmens, O. F. M., the eminent writer, has received the degree of Doctor of Divinity from the University of Munster in recognition of his distinguished services in the cause of early Franciscan history and literature.

—At Neisse, Dr. William Schulte, former Director of the College, on May 1 made his profession in the Franciscan Order during a solemn Highmass celebrated in the Franciscan church. The eminent Professor, who was also a member of the Privy-Council, will henceforth be known as Fr. Lambertus.

Austria.—On the 10th of March a great and good man passed to his reward at Vienna. By the death of *Dr. Karl Lueger* the Church and the Empire suffered an immense loss. He was mayor of Vienna for a number of years, the true friend of the people, the valiant defender of his country, a dutiful son of the Holy Church, a leader of men such as none had ever been before him, the terror of malefactors, the enemy of hypocrisy, the protector of the down-trodden and the kind-hearted father of the poor. A lover and admirer of all he found really good and truly noble, he took great interest in the social and moral uplifting of the people, fostering all good works, especially the "Seraphic Work of Charity," inaugurated by the Friars Minor Capuchin, which he helped along by word and deed. He is now gone, as we confidently may hope, to his heavenly reward. May the memory of his noble spirit live forever in the hearts of his countrymen! R. I. P.

Montenegro.—As already announced in our last issue, the Catholic World and the Franciscan Order alike, mourn the loss of the Most Rev. Simon Milinovic, Archbishop of Antivari, in Montenegro, and Primate of all the Serbs. For almost a quarter of a century the venerated Prelate filled this important post to the satisfaction of his temporal and spiritual superiors and to the great solace of the flock confided to his care. Like many other sons of Catholic Dalmatia, he treasured his Serb nationality together with his heritage of Faith, and succeeded in combining the interests of both to the common advantage of race and religion. In 1878 the treaty of Berlin assured to Montenegro the territory of Bar, and Prince Nicola, encouraged by the Holy See, revived the ancient Bishopric, securing for it all the privileges it had enjoyed previous to the Turkish invasion. Upon the advice of the famous Bishop Strossmeyer, Prince Nicola selected the learned and zealous Franciscan, Fr. Simon Milinovic, to occupy the Episcopal See. The choice was sanctioned by the Holy Father, and Archbishop Milinovic was duly enthroned. The Prelate and the Prince became stanch friends, working hand in hand for the advancement of the people and the welfare of both the country and the Church, although the Prince is a member of the Greek-Orthodox church. The love and admiration of the Prince for the Archbishop was best shown, when the latter was on his death-bed. Daily inquiries were made as to the condition of the patient, and when at last the end had come, Prince Nicola himself telegraphed the sad news to the Pope, expressing most feelingly his own and his people's deep sorrow at the loss of their mutual friend. The burial, which was attended by the highest dignitaries of the state, took place March 29. R. I. P.

South America.—A beautiful white marble statue, the work of the celebrated Spanish sculptor, Bray, has recently been raised at Santiago

del Estro, Argentine Republic, in honor of St. Francis Solanus, the great Franciscan Missionary and Apostle of South America. The Saint is represented in his habit, his right hand holds aloft the Cross of Christ, while in his left he gracefully carries a violin, with which instrument, we are told, he calmed the savage natures of the Indians. Two bronze figures are placed on the sides. One is that of an Indian who is represented in the attitude of kissing the Saint's feet, whilst on the other side an Indian squaw is explaining to her son the lessons taught by St. Francis Solanus.

Canada.—Mr. Robert Warren, the second oldest member of the Third Order in Montreal, died recently. He became a Tertiary in 1872, was for many years novice-master of the English-speaking members of the Third Order directed by the Franciscan Fathers, and also president of St. Patrick's fraternity. From his youth this devoted son of St. Francis was closely identified with the best Catholic undertakings in Montreal, and freely gave his time and energy to them. R. I. P.

United States—Cincinnati, O.—On Sunday, May 22, St. Anthony's Young Men's Society, connected with St. Francis church, this city, celebrated its *Golden Jubilee*. Founded in 1860 by the Rev. Fr. Archangelus Gstir, O. F. M., the society has accomplished much good, not only by promoting the spiritual welfare of its members, but also by contributing nigh unto \$15,000 to the parish fund since its organization. In preparation for the festive celebration a Triduum was conducted by Fr. Chrysostom Theobald, O. F. M., which was well attended. On Sunday morning the members received Holy Communion in a body; in the afternoon they attended solemn Vespers, during which the Rev. Father mentioned delivered an eloquent sermon, dwelling especially on the duties of young men nowadays, and exhorting them to follow in the footsteps of their fathers who were exemplary Catholic men of whom the Church could justly be proud. On Monday and Tuesday evenings there was a happy reunion of the old members of the society, who heartily enjoyed the hospitality of the young men. May the society continue its prosperous course!

Brooklyn, N. Y.—The Very Rev. Fr. Camillus Bonifazi, O. F. M., one of the oldest and best known members of the Franciscan Custody of the Immaculate Conception, died on May 4 at the convent of Our Lady of Peace, in this city. He was a native of Italy, but had been resident in America for forty years. Fr. Camillus was in the 68th year of his age, the 53d of his religious life and the 44th of his priesthood. Three years ago, when the Franciscan Fathers were invited by Bishop McDonnell to establish a foundation of their Order in Brooklyn, Fr. Camillus was Custos (1904-07). He was the first Franciscan to take up parochial work in Brooklyn, and was until the time of his death connected with the church of Our Lady of Peace. R. I. P.

Syracuse, N. Y.—At the Chapter held here, May 18, the Rev. Leo Greulich, O. M. C., was elected Provincial of the Friars Minor Conventual for the Province of the Immaculate Conception in this country. Born August 26, 1859, in Horrenberg, Baden, he came to America in 1880, entered the Order at Syracuse, and after completing his studies, was ordained priest December 20, 1884. His first appointment was to Trenton, N. J., whence in 1886 he was transferred to St. Anthony's

church, Louisville, Ky., where he first acted as assistant, and for the last eleven years as pastor. The Rev. Fr. Seraphin Schlang, O. M. C., was appointed his successor as pastor of St. Anthony's church, Louisville.

Paterson, N. J.—On Saturday, May 21, the following clerics of the Franciscan Province of the Most Holy Name were raised to the dignity of the holy priesthood in St. Patrick's cathedral, New York, by His Grace, the Most Rev. Archbishop Farley: Nicholas Reagan, Ephrem Snyder, Theophilus Mahlbacher and Chrysostom Huegel. On the same day the Fratres Gregory Carr and Raphael Adams, O. F. M., received deaconship. The young Levites have our sincere good wishes and prayers.

Loretto, Pa.—On Tuesday, May 3, the monastery chapel of St. Francis College, this place, was the scene of very impressive ceremonies, when Right Rev. E. A. Garvey, D. D., Bishop of Altoona, conferred sub-deaconship on two Franciscan Clerics, Angelus McLaughlin and Leopold Campian, the first members of the Third Order Regular to receive major orders in the United States.

The Third Order Regular of St. Francis, whose mother-house is the Convent of SS. Cosmas and Damian, Rome, is well known in Continental Europe, especially in Italy, Spain, Belgium and Austria, in which countries there are several progressive and flourishing communities. In Ireland, previous to the so-called Reformation, there were many monasteries of the Third Order, all of which were confiscated by the government.

In America the Order may be said to be still in its infancy, the first foundation having been made in May, 1907, in the diocese of Omaha, at Spalding, Neb., where the Clerics and Fathers of the Order conduct Spalding College. A year later St. Francis' College, Loretto, became affiliated with the Order, and it is now the mother-house of the American province.

The success of the Loretto foundation is owing principally to the zeal and the progressive methods of Rev. Father Jerome Zazarra, D. D., T. O. R., and Rev. Father Anthony Ballesteri, T. O. R., who undertook the arduous work at the request of the Father General of the Order, Most Rev. Angelo di Mattio. So much success has attended the efforts of Father Jerome that he has already under his jurisdiction a number of young men pursuing studies for the priesthood, several of whom were recently professed members of the Order. Besides this, for the benefit of the Italian Catholics, he has established churches, branches of the Loretto monastery, in the cities of Altoona and Johnstown, which churches are conducted by the Fathers of the Order.

Father Jerome expects that on August 2, the feast of the *Portiuncula*, the dignity of the priesthood will be conferred on Rev. Brother Victor Browne, the president of the college, and also on Rev. Brothers Angelus McLaughlin and Leopold Campian, on which occasion minor and major orders will be conferred on several younger clerics.

Teutopolis, Ill.—On Sunday morning, April 24, a magnificent new pipe organ, which had been placed in the chapel of St. Joseph's College, this place, some days previously, was solemnly blessed and dedicated by the Very Rev. Rector, Fr. Hugolinus Storff, O. F. M. Immediately thereafter, Fr. Sylvester celebrated solemn Highmass, assisted by Fathers

Leopold and Frederick, during which the college choir sang M. Filke's Mass, the Rev. Fr. Adrian presiding at the organ. After Mass Very Rev. Fr. Rector delivered an appropriate sermon, taking for his text the verse of the 150th Psalm: "Praise the Lord with strings and organs," in which he dwelled on the dignity and the purpose of vocal and instrumental music in the divine worship of the Catholic Church and in which he called the organ the "queen of musical instruments." In conclusion he exhorted the singers to consider it an honor to perform the service of the angels, and to sing for the greater glory of God and the edification of their fellowmen, and wished that this their service might one day cap the climax by forever chanting the praises of God in heaven.

The new instrument is of the tubular pneumatic type, has two manuals, thirteen stops, six couplers, and concave pedals. The console is in the front part of the gallery, near the railing, and connected with the body of the organ by tubes laid under the floor. The tone of the instrument is really superb. The soft Gamba, the rich and mellow Bourdon, the piercing Picolo and the full Diapason blend harmoniously with the rest of the stops. The faculty and students are deeply grateful to the Very Rev. Provincial, Fr. Benedict Schmidt, O. F. M., through whose kindness this new ornament has been added to their already beautiful chapel.

St. Louis, Mo.—(Correspondence, May 16, 1910.)—On April 17 the new Polish church, in charge of the Franciscan Fathers at Sioux City, Iowa, was solemnly dedicated by Rt. Rev. Bishop Garrigan. After the ceremony Very Rev. Fr. Benedict Schmidt, O. F. M., Provincial, celebrated a solemn Highmass, with Fr. Wolfgang Kraus, O. F. M., of Omaha, Neb., as assistant priest, and Fathers O'Brien and Neppel as deacon and sub-deacon, respectively. The Rt. Rev. Bishop preached the English sermon, Fr. Wolfgang the one in Polish. Fr. Flavius Kraus, O. F. M., is pastor of the congregation, which numbers about forty families.

Work has been begun on the new St. Boniface's church and residence at Sioux City. The buildings are being constructed of brick, and both are to be completed before winter.

(Fr. M. S., O. F. M.)

Our Glorious Reproach.

"Thou also wast with Jesus of Nazareth." My King and my Leader, put into my heart so strong a love of You, that I may be eager to follow You everywhere, even to pain and shame. Let the reproach that was flung at Peter be my glory. Let my highest ambition here, let my happiness hereafter be, "Thou also wast with Jesus of Nazareth."

—If we keep our heart right we need not greatly concern ourselves about our outer life. That will take care of itself, or, rather, it will be controlled from within. The trouble with too many persons is that they think only of the outside, trying to make a good appearance, and neglect the culture of the inner life. The result is that the heart, unwatched, goes wrong, and then the whole life loses its beauty.



Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

Chicago, Ill., April 7, 1910. Enclosed you will find alms for the poor students in thanksgiving to St. Anthony for the safe return of my little girl who was lost for five hours.

S. P.

Milwaukee, Wis., April 19, 1910. A lady who had been very sick, was asked to promise publication in the MESSENGER and to subscribe to it, in case she recovered. Thanks be to God and St. Anthony, she is well again and hastens to fulfill her promise. Special thanks are likewise returned to dear St. Anthony for improvement in the conduct of a child who had been recommended to him, also for the recovery of the same child from a very severe illness. I wish to thank St. Anthony also for keeping my position, and hope I can continue in it, as I sorely needed the work.

A. K.

Centralia, Wash., April 20, 1910. Enclosed offering was promised in honor of the Holy Family and St. Anthony for the happy recovery of my husband from an attack of sickness which threatened to prove very serious. Thanks to Jesus, Mary and Joseph and to dear St. Anthony, for granting my request.

S. McF.

Cincinnati, O., April 22, 1910. I wish to give public thanks to the S. Heart and St. Anthony for having been protected from a severe and dangerous fall.

H. F.

Joliet, Ill., April 23, 1910. We enclose an offering for St. Anthony's Bread and for Holy Masses in thanksgiving for the prevention of a very serious operation through St. Anthony's intercession.

S. S. F.

Cincinnati, O., April 29, 1910. Enclosed alms was promised if my son should receive an increase in salary. Thanks to St. Anthony, my request has been granted.

D. M.

Amarillo, Tex., May 2, 1910. Please

accept enclosed alms for the benefit of the poor students in thanksgiving to the Bl. Virgin, St. Joseph and St. Anthony for the conversion of my father and mother.

M. A. M.

Peoria, Ill., May 2, 1910. My sincerest thanks to St. Anthony for having obtained through his intercession complete restoration to health, although being at the point of death and given up by all doctors. Everyone considers it a miracle that I am living this day. With this publication I gratefully fulfill the promise I made.

Sr. M. C.

St. Bernard, O., May 2, 1910. Having been in poor health for a long time, I promised an alms and publication in the MESSENGER, if in a given time I should feel better. Thanks to the Bl. Virgin, St. Joseph and St. Anthony and the Poor Souls, I am almost as well as ever before.

J. W.

Rochester, Minn., May 3, 1910. Enclosed alms is for a favor obtained through St. Anthony's intercession, viz. for the return of a young lady who is about to finish a course in music. Her parents objected to her continuing her studies on account of her wanting to be a Catholic. I had promised St. Anthony, should the young lady return by the end of April, I would have it published. I am sincerely thankful to the dear Saint.

S. M. L.

Glen Riddle, Pa., May 8, 1910. According to promise we hereby wish to express our gratitude to dear St. Anthony for the recovery of a book of valuable records which had been lost for a year. A reward had been offered, searches made,—all in vain. It was found on the third Tuesday of the Novena to St. Anthony. Enclosed offering is for St. Anthony's Bread.

S. M. M.

THANKSGIVINGS ARE ALSO OFFERED:

For Restoration to Health: By M. S., Butte, Mont.—A. C. B., Cincinnati, O.—A. R. C., Devereux, Marblehead, Mass.

For Obtaining a Good Position: G. G. Louisville, Ky.—M. K., Sligo, Ireland.—J. H., Cincinnati, O.—M. H., Massillon, O.

For Recovery of Lost Articles: A. V. F., Soldiers Grove, Wis.

For Other Favors: J. T. C., Fondis, Col.—A Friend, Greeley, Neb.—R. V., Bowling Green, Ky.—L. M. C., De Ridder, La.—K. V. K., Cincinnati, O.

Monthly Intentions.

Good health for many persons.—Reform of a brother.—Peace and union for several families.—Means to pay debts.—Cure of various ailments.—Success in work and to obtain a promotion.—That investments may not be lost.—Means and success in promoting an undertaking.—Return of a person to his Holy Faith.—Protection of stock and crops.—Speedy and successful sale of farm and house.—For a person to recover good reason.—Success in business and in a profession.—To obtain a good Catholic companion.—For many persons to abstain from intoxicating drink.—Reform of a son.—Speedy and successful sale of houses.—For a priest to retain his health.—Grace to raise children as good Catholics.—Contentment and peace of mind.—Chastity and patience.—Conversion of several persons to the Catholic faith.—Cure of two persons in danger of losing their eyesight.—Grace of patience and cheerfulness for an invalid.—Success for a traveling man.—Grace to know vocations.—Successful sale of business.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—The conversion of sinners.—The First Communicants.—The Poor Souls.

Days of Indulgences in June.

On the 3d. Feast of the Sacred Heart. **General Absolution.**

On the 13th. St. Anthony of Padua. C. I. O.—A Plenary Indulgence also for the members of the "Pious Union of St. Anthony."

On the 19th. Bl. Micheline, W. III. Order.

On the 24th. St. John the Baptist.

On the 29th. The Holy Apostles Peter and Paul. **General Absolution.**

On the day of the monthly meeting for the members of the III Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. ANTHONY.

Obituary.

Of your charity pray for the repose of the soul of MOTHER AGNES MARY, Provincial of the Sisters of Notre Dame de Namur in the United States, who passed to her reward April 17, 1910, at Philadelphia, aged 70 years, 50 of which she spent in the community.—MRS. ELIZA ALLEN (colored) who died April 26, 1910, at White Sulphur Springs, W. Va., aged 78 years.—ROGER FORD, who died at Baltimore, Md., aged 72 years.—Mr. . . . REGH, who departed this life February 10, 1910. He was a devout Christian, member of the III. Order, and subscriber to ST. ANTHONY'S MESSENGER.—REV. BONIFACE LUEBBERMANN, who died May 9, 1910, at St. Elizabeth's Hospital, Dayton, O., aged 58 years.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!



ST. BONAVENTURE, THE SERAPHIC DOCTOR.